

Christian Secretary.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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TERMS.

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Speech of Rev. Mr. KNIBB, at the Jubilee Meeting at Kettering.

Among the multifarious names that I bear, said Mr. Knibb, some very fine, and some very foul ones, that of Macaroni-hunter stands most conspicuous; and without descending to that which is grovelling, I shall be exceedingly glad if we can this evening so raise that which has been already contributed by the liberality of our friends, that it shall reach £10,000. I only wish I had the money to give, I would not take the trouble to beg. I have never regretted the want of money, except as it has cramped the desire I felt to contribute to the cause of Christ. But I do hope that there are many here that will bestow their wealth for the best of all purposes that can engage the attention of the christian heart. However, I am aware that you will not be satisfied if I talk about nothing else but money, and I have so much confidence in the result of this effort, that I am certain there is very little necessity for talking about it.

I assure you it is with very great pleasure that I can identify myself with Kettering. In Kettering I was born, but I never wish in Kettering to die. In Kettering I received those very few elementary instructions which were conveyed to me, but I wished to diffuse that which I had received throughout the Islands of the West. It is to the scenes which have transpired there, and to the deep-toned interest which now pervades that happy land, in regard to this and other missions, that I shall for a short time direct your attention. Oh, that the brethren in Jamaica could see the Jubilee at Kettering! Oh, that the brethren in Kettering could see the Jubilee at Jamaica! They will hold their Jubilee to-day. They will be with us in spirit. They know we are here; they know what we are doing, and they will commend us in their hearts to that God who has summoned us to missionary labor, and who is now giving us increased prosperity. Reference was made by Mr. Brock, to that confidence you should express in your missionaries abroad. For my own part, much as I love the approbation of good men, I am exceedingly careless in this matter. Our characters are written on the banners of freedom in Jamaica. Our characters are inscribed on thousands of negro hearts. Our characters are written in the destruction of every treadmill in the island. Our characters are engraven on the tomb of colonial slavery. Our characters are written in the official documents of every governor that has been in Jamaica, actuated by proper and right principles. Our characters are inscribed in the last Act of the Jamaica house of Assembly, by which we are relieved from all public and parochial taxes. My brethren by whom I am surrounded, and the honored committee with whom I am still in association, an association of a fraternal kind, know the difficulties with which we have had to contend. They can see the onward march which has led to this Jubilee. They know the time when our hearts were pained in consequence of what we were called to endure for our attachment to liberty. Firmly attached to principles which I believe are contained in the word of God, I have, nevertheless, a heart to embrace every christian that breathes. I love him the better if he conscientiously differs from me, and can hold out the olive branch of peace. He has as much right to believe that I am wrong, as I have to think he is wrong. I long that principles like these may be diffused. The time is coming when not the least credit will be attached to the man who is so ashamed of what he says, that he dare not put his own name to it. I am not ashamed of my name. I am not at all ashamed of it in Jamaica, in the Colonial Office, throughout Great Britain, and least of all am I ashamed of it in Kettering.

But let us go to Jamaica. Let us see what religion has done there, untrammelled by the State, unfettered and free, and let us see the result of the voluntary principle. I maintain that it is an insult to make me pay for that which I do not approve. If there is a time when these things ought to be said, it is the period of Jubilee. I believe that if Jubilee could be unalloyed with State—if, with eagles' wings, she could fly unfettered and free, she would soon cover the whole earth. As I maintain these principles, have I not a right to express them? I have a right as a Kettering man—I have a right as a Briton—a right which I never will surrender, and I have a right as a christian.

Would you not suppose, my brethren, that if there were one set of people on earth on whom the ecclesiastical fangs should not rest, it should be the lately emancipated slaves of the islands of west. But the moment they were free, they were taxed two shillings per annum to support an establishment from which they dissented. [Loud cries of "Shame, shame."] Yes, it is a shame, a burning shame—and it is a shame that we are determined to burn out. I know that some persons will say this is speaking against the established church. I cannot help what I hit. I did not make the established Church; and if I hit any thing that is not itself good, the harder it is hit the better. I never knew the truth suffer from being hit to the core, and I should be recreant to the principles I profess, if I did not honestly state my feelings. I know it has been said we have ruined Jamaica. The fact is, Jamaica has been ruined so many times, according to the report of interested parties, that I cease to pay any attention to such rumors. My deepest sympathies are there,

and my holiest affections are there. I care not what is said of me, but the man who traduces those whom I have seen involved in the deepest misery, but who have now risen into the possession of freedom, unstained by crime, inflicts a wound on my spirit which nothing but my consciousness in their rectitude can heal. You know that it was said, that if slavery were abolished, the "black rascals" would never work. But what is the language used by the House of Assembly in the last despatch sent over to her majesty? That house has characterized the abolition of slavery as the "glorious act of emancipation." Have we not then cause to rejoice? Do you not sympathize in the liberty of man? Do you wish that there should be a slave on earth, in order that he may enjoy heaven the better? Oh, no! let him be free as God made him. Persons have sometimes said to me, "I wonder how you have the courage to speak so plainly." I always reply, "Have I not a right to speak? What tithed my tongue? I should like to see the man who would dare to do it. With all my peace principles, he would rue the day in which he came in contact with my teeth. You are aware that we have formed an African Missionary Society, for the purpose of aiding you in sending the gospel to that country. We have still a debt upon our own chapels; but the people who will not work unless they are paid for it, will soon remove it. I tell my own people that I myself expect to be paid, while I am willing to give them my mental and bodily strength and they do it well. There are no Baptist missionaries in Jamaica kept to the starving point. We are all well supplied, and I hope the christian churches will take a lesson from it. Some of the ministers in this country are treated more like shoe-blacks than heralds of the cross. I would break stones in Kettering streets rather than be the slaves that some of our ministers are. It is sometimes said that men do not preach as they ought; how can they, when their souls are deadened and paralyzed? Brethren whom I love and honor, have said, that the first thing which a rich deacon has done, has been to cut down the salary of the minister. I will tell you how I should act under such circumstances; I would throw myself upon the people, and if they would not support me, I would go where I could obtain it, and I advise my brethren in England to act upon that plan. I trust wherever these remarks apply, they will be felt, and I will bear the blame. If you want to have the Pentecostal seasons that we have seen, the deacons and the members of our churches must be active men.

There are objects contemplated in the Jubilee Fund in which I have a personal interest. We want £1,000 for the Theological Institution for training missionaries for Africa. We want to recover some of the islands around us, and bring them to the Saviour's feet. You will soon have Mr. Clarke and Dr. Prince among you, and they will want missionaries for Africa. I am about to visit Hayti, Barbadoes and Trinidad; we shall want twenty missionaries for those islands, and you must give them. We must, as Mr. Brock says, "go on with the work." I have now crossed the Atlantic six times to see you, and I trust that Mr. Brock and some other friends will now come and see us. Our hearts are open, our chapels are open, our churches are open.

I draw my observations to a close, but I cannot do it without referring to the fact that slavery is rampant. My brethren are free, and before they had been so twenty-four hours we formed an Anti-Slavery Society for the purpose of freeing others. I would that the anti-slavery feeling could be diffused in every christian breast. I have no faith in treaties; I have no faith in political agency; my faith rests upon the enlightened efforts of the christian church, and my brethren and sisters in Christ.

Mr. Knibb concluded with an impressive denunciation of American slavery, invoking the sympathies of all, especially the young, on behalf of the perishing slave.

Large Prayers.

Long prayers are uncomfortably common, but large ones are greatly in demand. We know of both ministers and people who are in suffering need of them. And some we fear will continue to suffer, for they use no measure for prayer but their own hearts, and these are quite small, and nearly full of pride, unbelief, love of the world, and other trash altogether incompatible with prayer. Such are too much straitened in themselves ever to produce large prayer. We need not look for it. It takes a large heart to offer a large prayer, and these little hearts are of little worth. Alas, most as well have none at all. Could they once be enlarged however, they might offer large prayers, for then the mouth would speak out of the abundance of the heart.

But, after all, the heart even if it be a large one, is not the best measure for prayer. We ask of a great God, who would be but little honored were he to dole out little stunted morsels, proportioned to the dimensions of our prayers. He has enough and loves to give liberally, and with a large hand. They who ask as though they thought him penurious, like themselves, do him little honor, and will be sent away empty. Paul had worthier thoughts of him. That prayer of his in the third of Ephesians, is a very large one. He asks God to do worthy of himself and his Son. He requests blessings proportioned to the riches of his glory—to the breadth, and length and depth, and height of the love of Christ, which passeth knowledge, and to all the fullness of God.

And why may we not offer large prayers as well as Paul? True, the day of miracles has passed away, but the day of grace has not. How are the promises? They are a good measure for our prayers. Are they few or small? What saith the scriptures, "Open thy mouth wide and I will fill it." "Whatsoever ye shall ask the Father in my name, he will give it you." "Enlarge the place of thy tent—spare not." "Bring ye all the tithes into the store house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a

blessing; that there shall not be room to receive it." Oh, we are not straitened in him, we are straitened in ourselves.—Bap. Banner.

From the Christian Review.

Christian Doctrine the Sole Basis of Christian Morality.

But, as we have before hinted, the crowning exhibition which God made of himself in the history of redemption as contained in Scripture, is to be seen in the person and mission of his Son; and the distinguishing feature of our Saviour's work was his love in dying for his enemies, "God so loved the world." "Herein is love." "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." "He that dwelleth in love dwelleth in God, and God in him; for God is love." Thus, disinterested, infinite benevolence is the grand characteristic of the Christian doctrine of God. And on merely philosophical grounds, no exhibition could be more effectual in subduing the human will, and bringing it into conformity with God. Suppose enmity had long existed between two persons, each doing the other all the mischief in his power, till their feelings are inflamed to the highest pitch of malignity. At this crisis, one of them goes to sea, and in his absence, the other becomes a true Christian, and is seized with the earnest desire of making reparation to his absent neighbor, and of winning his friendship. Soon, an opportunity occurs: his ship is driven on the coast in a violent storm, wave after wave breaking over it, till every living soul on board is dashed into the foaming surf. None on the shore will run the hazard of going to their relief, till this converted man rushes in, bares his bosom to the storm, plunges down between the craggy sides of recumbent rocks, seizes his quondam enemy, and, with an iron sinew, drags him safe upon the neighboring beach. As the half-drowned man should come to himself, and see the one whom he had so long hated standing over him, rubbing his limbs, administering to him genial cordials for his resuscitation and comfort, and the idea should flash across his mind that he owed his life to his generous daring, what would be the effect? Would not his heart relent, tears bedew his hardy features, while with ingenuous sorrow he should confess, "My brother, I have hated you, have abused you, can you forgive me?" Is there any thing so powerful as love in conquering an enemy?

Now, this is the principle on which God acts for the conquest of sinners to himself, and to bring them to the adoption of his holy law as their rule of life. The doctrine of atonement, or of God in human flesh bearing our sins in his own body on the tree, meekly resigning himself to the rage of malignant passions; and, yet, with love stronger than death, pouring out his dying aspirations for the happiness of his murderers, is the most exalted achievement of benevolence ever yet held up to the contemplation of the intelligent universe. It was the proclamation of this illustrious truth from apostolic lips, that melted to contrition, subdued to love, and won to virtue and holiness, promiscuous masses of Jewish and Gentile mind and character, on whom philosophy, pagan precepts and Mosaic rites had wasted their influence in vain. But, is it to be supposed, that the crucifixion of Christ, regarded simply as that of a man, as the seal of his mission, or an example of magnanimous death, could have produced such moral transformations as are known to have sprung up under its influence? Suppose those, who were scattered abroad at the persecution about Stephen, had gone every where expatiating upon the death of that martyr, would it have arrested the pagan in his career, leading him to abjure gods, and forms of worship, and habits of life, which had come down to him from a venerable antiquity? Would it have shaken the social fabric to its centre, broken up the foundations of ancient belief, and led on to revolutions of opinion and practice so wide-spread, abiding and magnificent?

And yet, wherein would Christ's death have excelled that of the martyr, had he not died as the substitute of his people, and had not his blood derived infinite efficacy as an atonement for sin, from his identity with God? In his life he restored to our world the lost idea of virtue and religion, as consisting in supreme devotion to the supreme good; in his death he secured the interests of the divine government in the pardon of sinners; and in his resurrection he brought life and immortality to light, and added demonstration to the long mooted question of a life beyond the grave. Each of these were achievements which four thousand years of exertion had proved to be beyond the reach of the unaided intellect of man, thus showing that, in the three grand stages of our Saviour's career here below—living—dying—rising again—he performed deeds worthy of a God, and deeds of beneficence to man, either of which exceeds in value all the achievements of the human intellect put together. Is not the doctrine of atonement, therefore, or of God's love in Christ, singularly adjusted to the leading feature of Christian morality, as consisting in supreme love to God, and equal love to men?

We might go on still further, tracing out the adjustment of the morals of the gospel to its distinguishing doctrines, and show that, as our bodily sense of taste is adjusted to one class of physical impressions, our smell to another, our feeling to another, and our seeing and hearing to others still; so the repentance, the piety, the benevolence, the patience, the hope, and all the features of Christian virtue, owe their subsistence to doctrinal truths, adapted to produce just those impressions and no others. Yea, with suitable space and care for the minute examination of facts and evidences, we think it could be made to appear as ridiculous as it is unphilosophical, that there should be nothing permanent in the doctrines of Christianity. But the points which we have already touched must suffice for our present purpose. We purposely omit from our consideration the chief element of efficiency in the gospel, viz., the doctrine of spiritual influence, on account of the copiousness of the theme, hoping to be able here-

after to set this also before the mind of the reader in its principal connections and relations. For reasons we need not explain, God provided, immediately upon the fall of man, to make direct communications to him, in order to assist his return to the divine law, as his standard of virtue and holiness. Up to the time of Moses, these communications were in the form of angel-visits, revelations by vision, or otherwise; but after that, they took the form of a standing provision, being always made to Israel, when they duly observed all the conditions and ceremonial arrangements which God had established as their appointed organs. The only fire with which they were allowed to burn their sacrifices, was originally obtained from heaven, to intimate that no offering of sinful man to a holy God could be accepted, unless presented under influences emanating directly from himself. The realization of these shadowy provisions, we now enjoy in the fulfilment of what our Saviour calls, "the promise of the Father," which should remain with his church for ever. We are forced to confess it, as our painful conviction, that ninety-nine in a hundred of Christians and ministers, even among the evangelical sects, seem destitute of adequate ideas of what is implied by an indwelling God, of the certainty of his presence with the appointed organs of his power, and of the magnificent results upon general society, which are to be expected from his agency. Hence, so little of the faith that overcomes the world; hence, so little power in the public ministry; hence, such tardy movements in the missionary field; hence, such depressed expectations from God's appointed means of salvation; and hence, such a painful disparity between Christian and ministerial character as it now exists in the great mass of our churches, and, as it existed in Paul and his conditors, in Whitefield and his associates, and in other equally brilliant constellations, which have shed their lustre on the various periods of Christian history. We rise not to the majesty of these exalted spirits, because we believe not in its attainableness, and lay not ourselves out to enjoy it. But the time is come when the truth must speak out its unseen glories on this subject, and when the way into the inner sanctuary of spiritual influence shall be laid open to all Christians, that the weak may be as David, and the house of David as the angel of the Lord. Then it will be seen by "the rationalizing" Christian, that this truth is not less addressed to the reason and common sense of mankind, than to his faith and his spiritual affections. Then, also, it will be seen that the sole power of keeping the law rests with us "who walk not after the flesh, but after the Spirit."

3. Another source of evidence to the same effect, may be found in the history of Christianity. This is a part of our subject on which our remarks may seem invidious; and for that reason we shall touch it lightly. Nevertheless, we see not how a candid man could acquaint himself with facts on this subject, without recognizing the truth, clear as the sun in the heavens, that latitudinarian views of Christian doctrine tend to latitudinarian morality; while those who are rigid and tenacious of what is usually called orthodoxy, are, as a general thing, equally so in matters of right and wrong. The latitudinarian Christian allows himself in a thousand pleasurable indulgences, which the orthodox makes conscience of avoiding, as inconsistent with the divine life of faith on the Son of God. The effect, also, of their different modes of operating in bringing men to virtue and religion, presents a striking contrast. The one, esteeming regeneration a spiritual work, wrought by the Holy Spirit in applying the word, regard themselves in the light of mere instruments for its promotion; and hence, they rest upon God, in earnest prayer for success, at every stage of their progress; while the other, viewing it as a mere change of opinion, involving an outward reformation of life, produced entirely in the ordinary way of suasion and moral influence, commit themselves to the work of reasoning men into a state of religion, just as they would reason them into their own views on any question of science or literature. The latitudinarian preacher, therefore, never produces in sinner so deep a sense of guilt and danger, nor so strong a feeling of the need of instant repentance, as the one of an opposite stamp. The wicked will listen to the reasonings of the one with perfect equanimity of temperament, while the exhibitions of the other vibrate upon all the chords of emotion within them, causing them to send forth the jarring notes of hatred, alarm, remorse, or other signs of a soul ill at ease with itself and its God. And, in the case of many, this tumult of the passions issues in a repentance not to be repeated.

Were ever sinners pricked in the heart like the three thousand under Peter's sermon, by that preaching whose design is to prove that men are not totally morally depraved? Do those who enter our towns and villages to expatiate on the glories of heaven as the certain lot of all men, whether righteous or wicked, ever produce any strong impulse among the vicious towards a reformation of life? Does the extortioner leave the place of such barter to restore ill-gotten wealth, and the thief, to return his embezzled goods? Do those, who have hated and injured each other, retire to make reparation to their mutual wrongs? Or, do the pious feel themselves stirred up to a more rigid censorship upon their own conduct, or the virtuous to make more exalted attainments in goodness? Are those classes, also, who are fond of dwelling on the perfectibility of man, on the virtues which adorn human nature, and on our inherent competency to meet every claim of law and justice, so that God could ask no other condition of his everlasting favor than we are able to furnish in ourselves, at all distinguished for their success in reforming the vicious, and in bringing them into communion with holiness and heaven? Is it common for the wicked to cry out under their preaching, "Men and brethren, what must we do?" We leave the answer of these inquiries to those who have looked with a candid and dispassionate eye to the various phases, true and false, which Christian-

ity has presented, or is now presenting to the world.

And besides, how is the convert affected by drinking in these latitudinarian views? Does he not begin to feel that there is no cause for all the alarm which has afflicted him while he was under serious awakenings; that his guilt is not so great as he had supposed, and that so much praying, so much care in keeping his own heart, and in avoiding the common amusements of the world, is being righteous over-much, and submitting to unreasonable austerities? And when this is the case with him, does he not become dead to the church and to the cause of Christ, if not an open infidel and confirmed profligate? If we should present before our view sober facts and evidence on this point, we should be cured of the delusion of supposing, that our doctrines do nothing towards moulding our characters for good or for bad.

We ask again, did piety ever flourish among that people, where the prerogatives of man were urged to the extreme of trenching upon those of the Almighty? Set before your view those religiousists who have even gone too far in advocating the divine sovereignty and decrees, together with those who have gone too far the other way, in guarding the free will of man, and then strike the balance between the two, to see which has the most real piety and christian worth. Take the Scotch Christians, who have been distinguished for their advocacy of personal, particular, and unconditional election, and where do you find a purer morality, or a higher order of general excellence? Then go to the hardy pilgrims of New England, who were equally tenacious of the same views, and say, whether, in these latter ages, a more apostolic race, so far as morals are concerned, can be found. Their noble souls could bow neither to impiety nor oppression. The storms of an unknown ocean, the war-whoop of savage clans thirsting for their blood, and all the horrors of a boundless wilderness, three thousand miles from the graves of their ancestors, had no terrors for them, compared with the sacrifices of conscience, of duty, and of piety to God. The blandishments of vice and the seductions of pleasure were hunted as vipers from their infant piety; and virtue, and piety, and immortal hope, and unquenchable love of freedom, were the stars that glittered in their banner, inviting them to the greatest of all achievements, the conquest of self and sin.

Where can equal specimens of moral worth be found among those who are always more jealous of man's prerogatives than of God's? Is it among the Neologists of Germany? Alas! in that land, if journalists may be credited, the morals of Luther have expired with his orthodoxy. Is it among the formal Arminians of England? No: for who is ignorant of the fact that the free will of Archbishop Laud tended to corrupt that church which the Calvinism of Archbishop Cranmer had served to purify? Who will not accord to the Huguenots of France, those exemplary converts to the rigid creed of the apostle of Geneva, a purer morality and a more elevated piety, than to those who hated their doctrines, and drenched the soil with their sainted blood? Oh, then, it was that the lights of France were wondrously extinguished in obscure darkness, and the nation given up to the disastrous pursuit of an ignis fatuus, in the form of papal superstition, or the more disorganizing spirit of modern infidelity. Then it was that the mine was sprung, and the train laid, and the match affixed, which terminated in the greatest political convulsion that the world ever saw, a convulsion in which six millions of lives were sacrificed by an avenging Providence, in fulfilment of the decree, that those who shed the blood of the saints shall have blood to drink, because they are worthy. Every where, a falling off from the faith once delivered to the saints is followed by a corresponding decline of those graces and virtues which are elementary to Christian morality.

We must not be understood to say, that the extremes of election and decrees are necessary to the preservation of a pure Christian morality. No: but we do say, that where a disposition to lower down the prerogatives of God, in order to build up some scheme about the freedom of the human will, predominates, there the right arm of practical religion will, sooner or later, be paralyzed. Let God be true, and every man a liar. We must tenaciously adhere to those views which exalt God as the absolute sovereign of the universe, or we shall extinguish the motives to reverence, trust, submit to, and adore him, as God; and the extinguishment of those motives will prove the grave of all that is lovely and of good report. Paul's answer to the cavalier about free will is sufficient: "Who art thou, O man, that repliest against God?"

Thus, we trust, it has sufficiently appeared, that there is no foundation on which to build up a character adorned by the distinguished features of Christian morality, after we have lost our hold upon its cardinal doctrines. They may, indeed, appear to flourish for a time after the individual or community has become essentially corrupt in doctrine; just as a man from a healthy region will, for a time, retain his freshness and vigor in a land of pestilence and death. But so soon as the malarial error has done its fell work, the basis of a healthy piety will give way, and moral disease and putrefaction will ensue.

OXFORDISM AND JESUITISM.—Publications are appearing in England, designed to show that the authors of the Oxford movement, are either real members of the Jesuit order, or persons Jesuitized, and who will eventually be brought into the order. The resemblance is certainly strong, but the proof of the identity we regard as unnecessary; for Oxfordism is as palpably destructive of all evangelical piety in its present form as though it were Jesuitism undisguised. We would not intimate that a Tractarian may not be a pious man. The piety of Xavier, the Jesuit, was undoubted. But the principles embraced in Oxfordism as in Jesuitism, are subversive of the fundamental doctrines of Christianity.—Bap. Advocate.

Home Mission Department.

OFFICE OF THE AMERICAN BAPTIST HOME MISSION SOCIETY, NO. 354 BROOME STREET, CORNER OF ELIZABETH STREET, NEW YORK.

For the Christian Secretary.

AM. BAPT. HOME MISSION ROOMS,
New York, Sept. 22, 1842.
Milwaukee Station.

The station at Milwaukee, W. T., embracing one or two settlements in the vicinity, is an important point, being, as is well known, the principal commercial place in the territory. Its population is rapidly increasing; and as Congress, at its late session, sanctioned a pre-emption right which establishes the title of the original proprietor to the land, a fresh impulse will be given to every interest that is calculated to promote its prosperity.

This station is occupied by Rev. P. Conrad, who, in his last report of labor, states that he has recently baptized a few persons, and that several others will probably offer themselves for the same purpose soon. He encounters strong prejudices, and some opposition from various quarters, especially from a Pædobaptist church, but believes the effect is beneficial to himself and the cause he defends. A minister in the place not long ago, made a strong demonstration in his pulpit in favor of three modes of baptism! the result of which was to involve many of the members of his church in doubt respecting infant sprinkling; and in another place where a similar effort had been made, a member of the Pædobaptist church was so much enlightened as to become a candidate for believers' baptism. The exhibition of scripture light is fast dispelling the darkness upon that subject, and our brother feels encouraged, notwithstanding the difficulties which surround him.

Several of the members of the church appear providentially directed to remove from the place, in which event the church will feel weakened. On this account brother C. seems desirous that Baptist families or individuals emigrating to the West, should visit that place, and think that for mercantile or agricultural purposes it presents as favorable openings as any in the great Valley. With the exception of the influence of the lake winds upon those who are suffering from pulmonary complaints, he thinks a healthier place cannot be found. He says, those who come here "may be sure they will make no sacrifice in doing so which will not be richly repaid by the consciousness of being in the way of usefulness. We very much need a person to lead our music on the Lord's day, and a good teacher of sacred music would here have ample employ and compensation."

Racine is another thriving village in W. T.—Its present number of inhabitants exceeds 600, having doubled in population within a year. One of the proprietors of the land is a wealthy member of a Baptist church, which circumstance with some others which might be named are favorable to the introduction of a Baptist minister of talent.

Some other places in the territory offer encouraging prospects for Baptist ministers and others looking to the West as a place of residence.

INDIANA.

The following extract is from a letter of Rev. Wm. Gildersleeve, Fort Wayne, Ia.

"We have progressed with our meeting house so far as to occupy it for public worship, and our congregation is increasing. During the past quarter I have baptized 14 persons; among whom was an old Methodist lady 80 years of age, a Presbyterian lady, and my own daughter. Our success has called forth the opposition of our Pædobaptist neighbors, who are preaching on baptism and trying to confirm their members in their traditions. One of their candidates for the ministry requested me to defer my reply to his pastor's sermons till he had finished his course, as he wished to hear both sides. But I told him there was no necessity for a reply, as error only wanted to be exhibited to show its deformity and excite inquiry among the people for the truth. Some others propose to offer themselves for baptism soon."

I returned this week from the Wabash country. Fine, flourishing villages are springing up the whole length of the canal. It pains my heart to find so few Baptist ministers in this fine field. There is not one between this place and Piqua in Ohio, a distance of 90 miles, although there are three churches and two settlements where churches could be established on the same route. County seats and flourishing villages are numerous in this region, in which Baptist ministers would be well received. The fields are all white for the harvest. May the Lord send forth laborers into the harvest."

NEW ORLEANS.

Rev. F. Clark, pastor of the Baptist church in New Orleans, in a letter written at Norfolk, Va., says, that the prospects of our cause in N. Orleans are brightening. He has recently baptized two good preachers, and the friends in that place contemplate arrangements for a new interest in the city as soon as a properly qualified minister can be obtained.

MISSISSIPPI.

A letter has been received from Rev. E. C. Eager of Grenada, Ms., since the above article was in type, an extract of which we give, notwithstanding it may exceed the usual length of our communications.

"I have no time to excuse myself for not writing you before. Suffice it to say, I have been engaged in protracted and camp meetings by night and by day for about five or six weeks past, and the Lord has been with us. A large number has been hopefully converted, the most of whom have united with our church. In the first protracted meeting we received by baptism 22. The fruits of the second were 24 by baptism and letter. During the third, about 20 conversions occurred, some of which were of the most influential men in town. Eight of them have been baptized, and more will probably follow. The camp meeting was held about six miles from this place, and continued a week. It is thought that there were at least 50 conversions. Next Thursday another camp meeting is to be commenced, and if my strength permits, I expect to attend it. I have heard of several other similar meetings, all of which have been abundantly blessed."

This region is very destitute of ministers. Some persons who attended our camp meeting had not heard a sermon for a year. The harvest is great,

but the laborers few. We need at least four suitably educated ministers in this one Association immediately; and were they here now, I believe the churches would support them. Nothing seems wanting to make the churches liberal and efficient but the labors of enlightened ministers among them."

BENJAMIN M. HILL, Cor. Sec.

REVIVALS.

For the Christian Secretary.

MIDDLEFIELD, Mass., Sept. 23, 1842.

Bro. Burr,—I write briefly to communicate to you, and for the readers of the Secretary, most cheering intelligence. "The Spirit of God is not taken from the earth," the theory of Mr. Miller notwithstanding. On the other hand, there never was known, at least by the inhabitants now on the stage, such a mighty outpouring of the Spirit in this town as we are now enjoying. And I am constrained to write you as a witness for God, and for the old-fashioned truths of the gospel. On us there seems to be a very sheet of divine influence descending? The very windows of heaven seem to be opening, and a blessing emptying out, so that there is not room enough to receive it. O my brother, did you ever see God "travelling in the greatness of His strength, and mighty to save"? Did you ever see with what mighty ease JEHOVAH JESUS can move in the sovereign work of subjugating a people to himself? We see it here! O how mighty is our Redeemer! O how glorious is his conquering grace! I have felt, while hearing the new convert, the interesting young man, singing his songs of love, measureless, matchless love, to remember the time when, while residing in your city, my heart bounded for joy, and sung surprising grace! But here pen and ink fails, and time too, to take up and exhaust this theme. Heaven, my brother, heaven will afford the time, the tongue, the harp for the resumption of the song. You will see my mind is full, and how can it be otherwise, when God fills the place!

I will hastily sketch some of the circumstances of the work, for the encouragement of the ministers of the pure gospel,—not the new, but the old, the ancient gospel, of Paul and Jesus.

This church had passed through the very heavy trial of having their pastor, Orson Spencer, abandon the faith, for Mormonism. That trial, left them united indeed, but faint. Such was their state when I commenced labors with them last Spring. Their low state suggested to my mind the expediency of a special effort,—a protracted prayer-meeting. It was suggested to some few brethren 2 or 3 months ago who were requested to think about it. The more it was talked of, the more ready they were to adopt the plan. Our association met, and a goodly number of our brethren attended. They were revived in their minds; and a few could hardly wait to get home before they stopped with a brother on the way and had a little prayer-meeting, and a blessed one too. Last Sabbath week, in the evening, our evening protracted prayer-meeting commenced. For two or three evenings, no very special feeling was developed. After that, God came down! The number of the anxious has increased every evening since; and now for this sparse population, it is large. It commenced with 6 or 7, and now it is between 60 and 70, and as nearly as I can find out 13 conversions. Our church is full and solemn. And the sobs and tears, and groans, all over the house at times, make us feel that God is here in mighty power. And such heart-rending cries for prayers and for mercy, I never before witnessed. It seems like the days of Paul, and of the Pentecost. And may I not believe that those scenes are again to be acted over in these last days. Bless God I must cherish this opinion: and acted over too, till through their all-conquering moral renovations, this earth will be held up by the Eternal Son to His Father, and to the view of the universe,—A WORLD, SWAYED BY HIS EVERLASTING GOSPEL! The contest is between truth and error. And I believe from the Book of books that Jesus Christ will yet hold this world in his right hand, all washed, all conquered by the glorious cross, and so will roll it throughout the millennial thousand, or ages of years! O the thought is too good for utterance. Roll on thy chariot wheels, Saviour, all the world around.

And this brings me to inform you what the means of this wonderful work have been. Why, a very plain blessed gospel, spoken by an "earthen vessel" for a minister, and by warm-hearted Christians, united in love. This is all, my brother. 'Tis the gospel, the very same that our fathers have preached! And God, whose goings forth are from eternity, has taken this simple rod, and waved it; and from it has come forth the hidden virtue of Omnipotence! It smites and slays, and makes alive. We have no foreign aid. God has begun, and is carrying on, and I trust still will carry on this work by his own naked arm, through feeble instruments of clay, and to his name be eternally the praise of all. O may revivals multiply. O ye American Christians, members of our churches, feeble churches and strong, be encouraged to "prove God." "Bring your tithes in," and put his saving power to the test, and see if Heaven is not opened. It will be. May God's Spirit and presence be enjoyed by all, as it will be with those churches who have a "mind to work."

Yours,

EUDOLPHUS.

Revivals in Virginia.

From the Religious Herald, we have the pleasure of copying several notices of revivals, which show the progress of the truth in Virginia. There has been this season an extensive work of grace in that State, which appears still to be spreading.—Bap. Adv.

YORK CO. VA., Sept. 5, 1842.

Dear Bro. Sands,—With much pleasure I communicate to you, and the readers of your paper, the happy results of a protracted meeting which commenced at Bethel meeting house, in Elizabeth city county, the fourth Lord's day in August last, which continued until yesterday, (8 days.) Bro. Walker, from Hampton, was with me about half of the time, and labored faithfully for the salvation of sinners. They all, like one, seemed to come up to the help of the Lord against the mighty; and truly it was a time of refreshing from the presence of the Lord. And I believe, wherever and whenever the name of Jesus is faithfully preached, the Holy Spirit will accompany the proclamation. All ministers should rely upon the promises of God, and then they need not fear

in declaring the name of Jesus for the remission of sins. On Saturday evening we suspended service at the meeting house, and repaired to the beautiful Pocason, and before a large and solemn assembly, I went down into the water and baptized 23 happy converts. Some 7 or 8 are now received for baptism, and from the indications apparent, many more will follow on. And to the name of Father, Son, and Spirit, be all the glory. Amen.

EDWARD S. AMORY.

MATTHEWS, Sept. 15, 1842.

Dear Bro. Sands,—I can't refrain from communicating still the continued goodness of our Lord and Master to us. Our meeting has been in progress since Saturday last, and we have had no help but brother M. W. Towell, of Middlesex, who came on Monday, and has rendered us much aid by his exhortations and prayers. Brother T. was licensed to preach, on Saturday last, and spoke on Monday; every day besides, I tried to preach to the crowds who flocked to the house of God. Besides, we had the very valuable assistance of several brethren and sisters from Middlesex, who sung most delightfully. On Lord's day, I baptized 15; on Tuesday, 13; on to-day, 8—total, 36. Nine others are ready for baptism—some of whom are to be baptized in the morning. Among the converts are many of the most respectable citizens of the county, and no doubt they will be useful.

SCOTTSDALE, Sept. 5, 1842.

Dear Bro. Sands:—The meeting in this place, to which brother I. S. Tinsley referred in the last number of the Herald, has eventuated in the conversion of rather more than 50 persons; about 40 of whom have connected themselves with the Baptist church, and others will follow their example at our next meeting.

Affectionately yours, in haste,

SAMUEL B. RICE.

Christian Secretary.

HARTFORD, SEPTEMBER 30, 1842.

PORTERSVILLE.

We have received a letter from the Rev. H. R. Knapp, of New London, since the publication of our last, stating that Elder Swan had just closed his labors in Portersville, and would commence a series of meetings with the First Baptist church in New London, on the 1st of October. An excellent state of feeling exists in New London, and appearances indicate a powerful work of grace in that city. At the date of the letter, the number of baptisms in Portersville, was three hundred and ninety-seven, and the work is still progressing with power.

Since the receipt of the above letter, Elder Wildman of Lebanon has visited this city. He had just returned from Portersville, where he has been engaged for a short time. When he left the place, upwards of four hundred had professed Christ by baptism, and others were still crying for mercy. As an instance of the power of God's grace, as manifested in the salvation of sinners, Elder W. related the following circumstance. A professed Universalist had attended some of the meetings, and when the church were repairing to the river for the purpose of baptizing some twenty or thirty candidates, this man was among the crowd, and so violent was his opposition, that he actually railed at Elder Swan on the way, and while he was engaged in prayer at the water side. His noise becoming troublesome, Elder S. was obliged to stop in the midst of prayer: turning to the assembly, he very mildly remarked, that the candidates who were about to follow their Saviour in baptism, could pray for themselves, but this man, said he, is in the broad way to destruction, let us pray for him. He then kneeled down and engaged in fervent prayer. When he had concluded, the man, with his eyes filled with tears, begged him to pray on. On being directed to pray for himself, he immediately commenced in an audible voice, praying as did the Publican, "God be merciful to me a sinner." His prayer was soon turned to praise, and he arose from his knees to tell what the Lord had done for his soul. He then requested baptism, and the church being present, he proceeded to relate his Christian experience. Among other things, he said he felt convinced that he was a lost sinner, while he was railing at the people of God, and such was the state of his feelings that he could not refrain from abusing them, but he now felt to give praise to God in saving such a sinner. The church voted to receive him, and "he went down into the waters; was baptized and went on his way rejoicing." Such instances as this cannot fail to remind us of the days of the Apostles, when men were pricked in their hearts, believed and were baptized forthwith.

Missionary Intelligence.

The Missionary Magazine for October came to hand just before our paper went to press. A letter had just been received at the Missionary Rooms from Mr. Kincaid, dated March 5, 1842. An extract from this letter is published in the Magazine, from which we learn that the work was still going on among the Karens in a manner truly wonderful. Mr. Abbot had just baptized two hundred and seventy-eight, and the glorious work was still spreading among their villages. Within two years past, about five hundred converts have been baptized in Arracan, mostly Karens, but among the number some Burmans, and one Mussulman. Besides this, the gospel has been preached in more than 150 towns and villages, and is now carried into the Kemees country, a numerous and very interesting people, never before visited by the ambassadors of Christ. Bro. Stilson was among them preaching the gos-

pel, and studying their language. Mr. Kincaid says, "If possible, four more missionaries should come out and join us, in Arracan, as soon as the Board can make the necessary arrangements.—One for the Kemees, one for the Khyens, and two for Burman work; one to go to Sandoway, and one to Cheduba. This is a great and promising field of labor."

EDINA.—Mr. Clarke writes—under date of June 14, 1842—"The Lord is still sparing us and granting us excellent health. Our schools are increasingly prosperous."

WEST AFRICA.—Mr. Constantine whose health compelled him to return to this country, has, at his own request, been released from his connection with the Board. Mr. Crocker has of late had some mitigation of his sickness, and hopes are beginning to be indulged of his ultimate restoration to health, and to the mission.

CUMBERLAND BAPTIST ASSOCIATION.—From a copy of the Minutes, we learn that the Thirty-first anniversary of this Association was held at the Main street meeting-house, Brunswick, Me., Aug. 30, 31, and Sept. 1, 1842. The Statistical view of the churches gives the following summary:—number of churches in the Association, 15; ordained ministers, 13; total number of members, 1947. Added by baptism during the year, 148; restored, 6; received by letter, 43; dismissed, 73; excluded, 22. A committee of five was appointed to report a general resolution respecting the various benevolent enterprises of the day. The following resolution was reported and adopted:

Resolved, That as an Association, we cherish a lively interest in the various benevolent enterprises of the day, and we recommend them to the fervent prayers and liberal patronage of all the members of the churches composing this Association.

The Committee on Foreign Missions reported the following resolutions, which were adopted.

Resolved, That the success with which the Great Head of the church has been pleased to crown the efforts of the American Baptist Board of Foreign Missions during the 28 years of their labors, calls for our deep and fervent gratitude, and that their present perplexities and embarrassments in carrying forward the great work in which they are engaged, calls for our deep sympathies, fervent prayers, and constant efforts.

Resolved, That we recommend to the members of this Association to institute a special inquiry, whether greater self-denial cannot increase their missionary contributions the present year.

Resolved, That agreeably to the suggestion of the Baptist Board of Foreign Missions, we will unite in observing the first Lord's day in October next, as the Jubilee of English Baptist Missions; and also we recommend to the Pastors of the churches of this Association, to preach each a missionary discourse on that day, and take up an extra collection for Foreign Missions.

Recognition.

Brother Alfred B. Hubbard was publicly recognized, July 7th, as Pastor of the Baptist church in Norfolk, (Litchfield County.) Order of exercises as follows:

1. Reading select portions of Scripture, by Br. Benedict.
2. Br. Atwell preached a sermon on the occasion, founded on John xxi. 17, "Lovest thou me?" from which the preacher presented the following sentiments:—1st. The charge committed to a gospel minister. 2d. The duties involved in the office: which he illustrated in a very forcible and happy manner.
3. Prayer of recognition was offered by Br. Doty.
4. Right Hand of Fellowship, by Br. Tobey.
5. Address to the Pastor, by Br. Ambler.
6. Address to the church and congregation, by Br. Higby.
7. Concluding Prayer, by Dea. Sears.

Benediction by the Pastor.

The addresses were well adapted to the occasion, and calculated to produce a salutary effect on those for whom they were prepared. The services throughout were solemn, and listened to by a large, attentive, and apparently interested congregation.

T. BENEDICT, Clerk.

[Correspondence of the Secretary.]

WASHINGTON, Sept. 24, 1842.

It appears from various paragraphs in the Secretary, that Mr. Miller's doctrine is making considerable stir at the North. This is not strange. A disposition to pry into the mysterious future, is one of the strongest propensities of our moral unsanctified nature. Were there only a glimpse hole in the sky, through which inquisitive men should profess to acquire a knowledge of superhuman events, what anxious crowds would follow and listen to those privileged sky gazers who had the reputation of seeing clearest and furthest through the aperture!—And yet, if intelligent men and women would let imagination sleep, while exercising a little sober reflection, and plain common sense, on this subject, their perplexity and anxiety would be dispelled. I have three objections to this, and all similar predictions, briefly stated as follows. 1. Such predictions respecting the fulfilment of prophecy, and from eminent Christian men, too, have so frequently failed, that no faith can be given to their repetition. Men will continue to guess till the last trumpet blows, ("for the trumpet shall sound," and yet that event will happen at an unexpected moment: for, 2. It is apparent to human reason, that uncertainty as to the precise period of death, and of judgment, is an exhibition of omniscient wisdom, not only consistent with, but necessary to, our present state of probation as rational, accountable beings. If every individual certainly knew the year and day of his death, who could plan wisely, labor perseveringly, or reason and judge calmly in either temporal or spiritual affairs? Were the last hour of time certainly revealed to men, as it is known to God, who would or could calmly prosecute the business of life, as the closing years of time approached the verge of eternity? Enough is revealed for our best good—the certainty of death and of retribution is fixed, the precise time is wisely concealed. 3. The consequence of such a revelation would be, to fill the

world at the close of time, with hypocritical or devoted professors of Christianity. Suppose it were universally known, that the realities of eternity would burst upon the astonished world on a certain day in 1843, what would be the common language and exercises of unregenerate men? "The whole community would make a virtue of sanctifying religion," in becoming pious. "Now, we must be in earnest, because God is holy, and his character supremely lovely, and worthy of immortal adoration and praise—now, because I am a guilty, self-condemned rebel against his government and need regeneration—but, because hell is impending, and the judgment day is only six months off. Precisely such scenes would then be enacted on a large scale, as the Omnipotent eye now sees every day and hour, in the death-bed of the slothful, late repenting sinner. We have positive evidence of this view of the subject, in our every day experience—in our own hearts and lives—and in the affecting passage—"If they hear not Moses and the prophets, &c."

Such are some of the ideas suggested in contemplating the subject (for the reflecting mind will almost necessarily think upon it); but there is another view in the perspective, which to the student of human nature—to the man who reasons from cause to effect—is far from being agreeable. In contemplating it, I am almost ready to wish, that, as many of the real believers in this doctrine are concerned, the prediction would be fulfilled; for, its failure must exert an unhappy, perhaps fatal influence upon its votaries, and be sensibly, perhaps long and injuriously felt, upon any community where it has been seriously advocated. If the event should not happen, the reaction will in many cases be deplorable. Men of warm imaginations and strong feelings, who shall ponder and pray over the realities of this unspeakable catastrophe,—becoming more excited as the event approaches—until the period shall have arrived, and *post*; will find a complete mental dissolution of both hope and fear. What can then fill the aching void? Human nature is ever prone to extremes, and it would not be strange, if multitudes, who have embraced this belief, should, if disappointed, sit down with the scoffers, and say, "where is the promise of his coming." I shall greatly fear, as one result of this belief, as casual accession to the numbers of Universalists.

There is another feature in the religious character of the age, worthy of deep reflection. This is, a disposition to give new interpretations to a class of passages heretofore generally understood as referring to a day of judgment and future retribution. I have discovered this, in a number of extracts and communications in your paper, and from other sources. One of our city ministers recently preached from the last chapter of Peter, and labored valiantly to prove that all the fearful and sublime scenes there depicted, referred to events which were to take place in this life.—The heavens passing away—the elements melting—the earth burning—the new earth and new heavens—all represent great moral revolutions, in the earth.—It is abundantly evident, that social and political improvements are making rapid strides in our day, and the intellectual vision of man is becoming wonderfully enlarged. But it is devoutly to be hoped, that the spirit of worldly and intellectual enterprise, will not invade the Bible. There is little harmony between them. The railroad principle of modern improvement cannot be safely adopted in searching for moral truth. Indeed, I have often thought, these wonderful improvements betokened the approach of the dissolution of nature. Man, left to the pride of increasing intellectual power, would soon look upon this little world as a theatre too contracted for the exertion of his capacity. It is already impiously declared that steam has annihilated time and space—of course, the field of superhuman knowledge and exertion is laid open. It is intimated in the first part of Genesis, that too much knowledge for their condition, was the cause of our first parents' being driven from Paradise, and that one lesson more (eating of the tree of life) would have made them immortal—an immortality of ruin, for they had already sinned and fallen. The astonishing progress now being made in science and the arts, will have a tendency to fill the imaginations of unsanctified hearts with dreams of boundless, lawless ambition. And perhaps the wisdom of God is letting loose the intellect of man, and opening the magazines of knowledge, that the Universe of spiritual beings may see how high he will soar, and what degrees of impiety he will dare, before bringing the scenes of earthly and temporal action to a close. To this speculation it may be answered that the progress of revivals, of temperance, of missionary and benevolent enterprise, keeps pace fully with the developments of mind in worldly improvements. This is a cheering fact, and affords to the Christian a hope, that the latter day glory is dawning, when the intellectual powers of men shall be greatly enlarged, and all their attainments be consecrated to his honor and praise.

There is very little news here worthy of public interest. The most important items—the doings and adjournment of Congress—the result of Lord Ashburton's mission—the death of Mrs. President Tyler, &c., you have already duly chronicled. The city is quiet, and peaceful, since the adjournment. The state of religion is low. The new Baptist interest is making, it is to be hoped, some progress, and expect in a few days to be organized into a church of some 30 members. They are favored at present with the labors of a popular young man from Newbury, during the vacation there. They have already assembled a flourishing S. S. of over 70 pupils. It is said they have the promise of a visit from Rev. Mr. Knapp, the coming winter. I have heard two ministers publicly predict a revival in this city, the ensuing winter, with feelings available to the solemn event. May it come with pervading influence over this city of "stupidity." Indeed, it seems to be already approaching, upwards of thirty having been baptized the last Sabbath in the Baptist churches in Baltimore.

[Correspondence of the Secretary.]

Visit to Georgetown;

GEORGETOWN COLLEGE: WESTERN BAPTIST THEOLOGICAL INSTITUTION AT COVINGTON.

COVINGTON, Aug. 22, 1842.

BR. BURR.—At the date of my last letter I had arrived at Georgetown, Ky. The village contains about two thousand inhabitants, and is one of the most pleasant through which I have passed in this region. The Baptist church here has recently erected a commodious and attractive house of worship. It is built of brick, with Ionic front and handsome interior, and presents quite a contrast with most of the meeting-houses in Kentucky. The church gives promise of becoming one of the most efficient bodies of Christians in the State.

The object of the greatest interest connected with this place is the "Georgetown College," under the patronage of our denomination. It is represented as being, notwithstanding its pecuniary embarrassments, in a flourishing condition. Under the superintendence of President Malcom it has attained a high and merited reputation. With a faculty of four Professors, including the President, and a full and thorough course of study, it is altogether in advance of most of the colleges in the Western States. The number of students, including those in the preparatory de-

partment, is about eighty-five. Of this number nearly one half are pursuing the regular collegiate course. On an elevated site about one hundred rods east of the village, a handsome and substantial college edifice has been erected and nearly completed. It is designed expressly for public rooms: such as chapel, library, recitation rooms, &c. The lot on which it stands, containing about twelve acres, is one of the finest sites for a college I have ever seen. This Institution, we have reason to believe, is destined to exert a healthful and elevating influence on the Baptist churches, as well as on the community in general, throughout the State of Kentucky. Indeed, its salutary effects are already too manifest to fail to excite our interest and gratitude.

Many of our eastern brethren will doubtless wish to learn something with regard to the state of the "Western Baptist Theological Institution," located at Covington, directly opposite Cincinnati. No one to whom the cause of truth and religion is dear, can fail upon becoming acquainted with the facts, to feel interested in this enterprise. Indeed, I am satisfied there are few objects of equal interest connected with the prospects of our denomination in this country. The smiles of divine Providence seem to have attended, in a remarkable degree, this effort to establish an Institution for the education of the rising ministry.

Of the three hundred and eighty acres of land purchased by the Trustees, about two hundred are still in their possession. The remainder has from time to time been sold at prices which amount to nearly \$60,000. By this means they have been enabled to extinguish the greater part of the original debt, and at the same time, to make preparation for commencing the theological school. Their plan of operation is, not to dispose of any part of the property except as they find it necessary to increase the value of the whole, as well as to give the impression that they are steadily prosecuting the great object which they have in view. And hence, in consequence of the general derangement of financial affairs which prevails throughout the country, and especially in the western States, the school will not, unless assistance is procured from abroad, be organized as soon as was at one time anticipated. Indeed, it could not be done, except at a great pecuniary sacrifice.

On an elevated spot about three-fourths of a mile from the Ohio river, selected as the site of the Institution, an elegant building has been erected for the accommodation of students. It is forty-six by one hundred and twenty feet, considerably above the ordinary height, and contains forty-eight spacious rooms, to each of which a bed-room is attached. It is built of the best materials, and in accordance with the best model of workmanship. For beauty, for convenience, for the purposes for which it is designed, I presume it would be difficult to find its equal in any of the States. The spacious square in which it is contained, has been laid out in a tasteful manner, and ornamented with trees and shrubbery. The pavilion at its western extremity, designed for the President of the Institution, presents a most attractive appearance. The cost of these two edifices has amounted to \$30,000. The other buildings contemplated in the original plan, will be erected as occasion may require.

The rural cemetery, containing twenty-one acres, and situated at the southwestern extremity of the ground belonging to the Institution, is regarded as one of the principal sources of its future income. It has been inclosed by a handsome picketed fence, and divided into lots of sixteen by twenty feet. It contains several beautiful ravines and dells of various descriptions, and seems admirably adapted by nature for the purposes for which it is intended. Should circumstances at any future time render it desirable, it can easily be enlarged to an extent more than double its present dimensions, and made to include a beautiful and retired grove in the vicinity.

But I must refrain from mentioning many objects of interest connected with this enterprise. I was favored with the opportunity of visiting in company with the general agent, Ephraim Robins, Esq., every part of the grounds originally purchased, and of becoming somewhat particularly acquainted with the various improvements made, as well as contemplated. And I can truly say that I have been struck with surprise and admiration at the magnitude and success of the enterprise.

Much praise is due the worthy agent, by whose self-denial and indefatigable exertions, the affairs of the Institution have been so successfully managed. It is delightful to contemplate the probable result of this noble undertaking. May we not hope that many will hereby be sent forth as the heralds of the cross, and that multitudes will be brought to a saving knowledge of the truth as it is in Jesus. The enterprise certainly is one in which our brethren in every part of the country have reason to feel a deep interest.

Yours, &c., E. T.

The annual Cattle Show and Fair of the Hartford County Agricultural Society will occur next week. The Fair will be continued four days, commencing on Tuesday. The exhibition of domestic animals, produce, &c., will take place on Wednesday, Oct. 5. The increased interest manifested in this Society, and the enlarged premiums offered, we doubt not will have a tendency to render the approaching anniversary more interesting than any former one. Should the weather prove favorable, the city will probably be filled with visitors.

SENTENCE OF COLT.—John C. Colt was brought up before the Court of Oyer and Terminer in the city of New York, on Tuesday last, and sentenced by Judge Kent to be hung on the 18th of November next.

Selected Summary.

The Croton Water celebration is to take place on the 14th of October. On the part of the city \$3000 have been appropriated for it.—*See Post.*

BURKEWATER CROPS.—The crops of buckwheat throughout the country are said to be of the most promising character.

FORGERIES.—Large forgeries have been detected in Montreal. The amount discovered is \$18,000. A young man in business passed his father's name, his father died lately, which led to the discovery of the fraud.

SIX FIVE PRISON STATISTICS.—Number of males in confinement, 722; females 711—total, 1433. Discharged on the 7th inst. 75 to be discharged during the present month, 30—total, 37.

THE FRENCH COLONIES.—The Courier d'Etat gives a faithful account of the French colonies:—A. Martinique, Guadaloupe, St. Pierre, and St. Paul, the distresses are the greatest, and petitions are put forth for the proper authorities for a change of laws, with a view of obtaining a better state of things.

The yellow fever was prevailing badly at Tampico by the last accounts.

YELLOW FEVER.—The number of deaths in New Orleans during the week ending 10th inst. was 93, of which 44 were by yellow fever. Strangers were arriving in great numbers, many of whom will probably fall victims to the disease.—*Jour. of Com.*

SUSPICIOUS PROCEEDINGS.—The brig Apalachicola arrived at this port yesterday. She sailed from Tampico three weeks ago—had several passengers on board, and seventy-five bags of specie. Her commander, Captain Cormier, took sick on the passage, two days after leaving, and the charge of the vessel consequently devolved upon the mate.

About a week ago the vessel cleared the mouth of the Mississippi but the mate did not bring her in. Hereupon the suspicions of the passengers were awakened, and they joined in insisting that the brig should enter the river. The mate at length complied, and the Apalachicola was brought to the levee yesterday morning, when the passengers telling their story, the money bags were counted, and the mate and crew sent to prison. Capt. Cormier died a few days after the arrival of the brig, but not without suspicions of foul play.

The Apalachicola brought \$129,707 in specie.—*N. O. Picayune, Sept. 13.*

The Hon. S. H. Butler, of South Carolina, has resigned his seat in the U. S. House of Representatives in consequence of ill health.

The State of Maine has refused to grant permits to cut lumber from the public lands.

BLESSINGS OF POVERTY.—Dr. Moore, author of *Zeluco*, justly observed that many persons feel remorse in a fearful degree on their death-bed, from the thought of dying rich; but none feel it from the thought of dying poor.

THE OLDEST PENSIONER.—Among other pension money which has passed through our hands the present season (a duty we cheerfully perform) is probably the oldest pensioner living—Mrs. Warren, of Oswego county, now in the 105th year of her age.

There were on the Albany pension list, two persons of the advanced age of 104 years. One of these was D. T. Hoke, one of the "Boston Tea Party." Both we believe are dead.—*Alb. Argus.*

INDIAN SPORTS.—Nineteen wagons, containing more than three hundred of the Tuscarora tribe of Indians, came up from Niagara county yesterday afternoon, to meet their brethren of the Seneca tribe, on the reservation near this city, for the purpose of joining in their athletic games. These sports, consisting of ball playing, wrestling, running, leaping, &c., will probably continue for two or three days.

We believe that although the Senecas have annually held these sports, this is the first occasion for some years in which they have been thus joined by a large delegation from the neighboring tribes. This being the last opportunity of celebrating these games, in their long accustomed haunts, by reason of the impending removal of the Seneca tribe, has probably induced the visit of the Tuscaroras.—*Buffalo Com. Adv.*

FROST.—On Monday and Tuesday nights there were slight frosts in Philadelphia, which created just apprehension among the farmers, for the fate of their buckwheat and potato crops. As yet they are thought to be uninjured.

THE MUTINEERS ARRIVED.—The ship *Octopus*, Capt. Smith, arrived yesterday from Liverpool, bringing four of her crew in irons, they having been concerned in a mutiny on board during the outward passage. A report of this mutiny was given about two weeks since, when it was stated that the captain had killed one of the mutineers and wounded another.—*Phila. Ledger.*

FIRE.—The St. Louis papers of the 12th state that a fire that morning destroyed a large unfinished building owned by Mrs. Corbin. Loss about \$4,500.

A Mr. Gilbert, from Pomfret, in this State, on Wednesday last, was thrown from his carriage near this village, and so injured that he died in three days afterwards.—*Rutland (Vt.) Herald.*

THE PALMER WORM.—This and several other kinds of worms are found on apple trees in August and September. They weave their webs on the leaves and small twigs, and their food of the leaf which, robbed of its nourishment, turns brown and indicates clearly where is the house of the worms. These little fellows are as easily destroyed as the caterpillar in May, and they should not be suffered to multiply.—*Ploughman.*

Snow has already appeared on the New Hampshire hills.

People that do not pay their debts make hard times the excuse, and they are the very ones that make the hard times.

THE LAST LINK.—We rejoice to learn that a train of cars passed over the Attica and Buffalo Railroad on Friday afternoon from Buffalo to Kings, 25 miles out, and some ten miles from Attica. Only fifteen miles of this road now remain to be completed, which it is said will be done before October, and then the line will be perfect from Buffalo to Albany—and so to Boston, Mass., and Concord, N. H., and to New York.—*N. Y. Tribune.*

A severe frost was experienced all over the State on Friday and Saturday. The ground was whitened with it between Auburn and Attica, and we presume nearly all over our own and the neighboring States. The Railroad trains between Albany and Rochester were much delayed by the slipping of the wheels on the rails caused by the frost.

The weather had for several days previous been cool and calm, with fall of rain on Wednesday morning. At the same time the weather was unusually high, and the usually cold, Cayuga Lake is four feet higher than it is at this season. Wednesday, Thursday and Friday were cloudy, chilly, windy, November-like days; the frost was kept off till Friday night by the clouds and wind. It then came hard enough to settle the business of the Indian corn, and other vegetation to which frost is an enemy. A great deal of corn will be spoiled by it; and we presume the crop throughout the Northern States will be a light one; but there is said to be much old corn yet in the hands of the farmers.

Snow fell on Friday night or earlier on the high grounds throughout the interior of this State. The stages that came into Whitehall on Saturday morning, were covered with it.—*Id.*

A panther, measuring six feet in length from head to tail, was killed in the south part of this town one day last week, by a young man of the name of Derby. His weight was 93 pounds.—*Keesville Rep.*

LIEUT. WILKES REPRIMANDED.—The Naval Court Martial in the case of Com. Wilkes having found him guilty of some of the charges against him and sentenced him to be reprimanded, the Secretary of the Navy has approved the sentence as follows:

NAVY DEPARTMENT, 22d September, 1842.

Sir: You have been duly tried by a Court Martial, found guilty of several offenses, and sentenced to be reprimanded by the squadron under your command, and sentenced to be publicly reprimanded by the Secretary of the Navy, at such time and place as he may deem proper. This sentence is approved.

The country which honored you with a command far above the just claims of your rank in the Navy, had a right to expect that you would, at least, pay a scrupulous regard to her laws. The rebuke which, by the judgment and advice of your own associates in the service, she now gives you for having violated those laws in an important particular, involving the right of others of her citizens, will be regarded as the mildest form in which she could express her displeasure.

I am, respectfully, your obedient servant,

A. P. UPSHUR.

Lieut. Charles Wilkes, New York.

Correspondence of the Evening Post.

Philadelphia, Sept. 23, 1842.

Another of the cloth seizure cases was decided yesterday and two others today, in favor of the United States. The four which have already been decided at the present term of the Court embrace about five thousand yards of Broad-cloth and two thousand two hundred yards of Cassimeres. The Court is still in session, and going on with the remaining cases. It holds two sessions a day, and will dispatch the business with rapidity. A morning paper of this city mentioned, a few days since, that the value of the goods at the time of the seizure, in 1839, was \$175,000; and that they would now bring \$140,000. It was proved that some of these goods were undervalued at fifty per cent. at the time they were entered at the New York Custom House, and this, too, in face of the oaths or certificates of the New York appraisers, given to the Postmaster General.

The recent riots cost the city of Philadelphia, \$3,373; to say nothing of the buildings that were burnt.

The American Fur Company in New York, have suspended payment.

NAUVOO.—It was commenced by the Mormons, being then a small village of twenty houses, in November, 1839, and such has been its rapid growth that it now contains a population of 10,000 souls, and the number is rapidly increasing. It is 200 miles above St. Louis, upon the Mississippi, at the head of the Des Moines rapids. They have two extensive steam saw mills, a large scale. Flouring mill—a tannery, on a handsome scale—a foundry, and a company of considerable wealth from Staffordshire, England, who are establishing the manufacture of the English China ware. They have many extensive public buildings in the course of construction, besides the famous temple, and there are a very large number of good houses and stores in the progress of construction.—*Cincinnati Rep.*

JOE SMITH'S WHEREABOUTS.—It is now reduced to a certainty, that Smith is in Nauvoo. On Monday last, he addressed a large crowd of his followers in that city, on the subject of the late attempt to arrest him. He stated that he would not be taken—that King and Paine (the officers charged with the arrest) were cowards, and could not take him. He was very profuse of oaths—cursing every thing that did not smell of Mormonism. At the conclusion of his speech, he commissioned two hundred and fifty Ministers to travel throughout the country, and preach the Gospel—instructing them to extort all converts to migrate to Nauvoo.—*Warsaw (Ill.) Signal.*

SUDDEN FALL OF STOCK.—On Tuesday last, a drove of fifty head of cattle were crossing the toll bridge at Hooksett, it broke down, and the whole herd fell among the rocks in the bed of the river. Ten were killed and wounded, and the rest were able to be driven hence to the place of execution.—*Concord (N. H.) Statesman.*

It has been found that men who pay promptly for their newspapers, rarely have to call on the doctor, so calm are their minds, and so healthy is their influence.

The Hon. Jeremiah Smith, died at Dover, N. H., on the 21st instant, in the 83d year of his age. He was a representative in Congress from New Hampshire as early as 1791—more than half a century ago. He continued a member until 1797, and about the last of his life he was a vigorous of those distinguished men whose fortune it was to participate with Washington in the administration of the government. He was Governor of the State in 1809, and for many years Chief Justice of the Superior Court.

BEAUTIFUL PICTURE.—The Baltimore Patriot of Wednesday has the following:

As the beautiful Queen of Night arose gracefully on her course last evening, she presented to the residents due west of the Monument, the form of Washington reposing on her disc. The appearance was at once singular and beautiful, during the few moments of her transit across the line of the column, and apparently lifting the great *Pater Patrie* to her own quiet bosom, and forming a natural picture of his glorious apotheosis.

A beautiful thought is contained in the following epitaph on an infant:

"He took the cup of life to sip,
For better 'twas to drain;
He put it meekly from his lip,
And went to sleep again."

CAPTURE OF SULLIVAN.—Yankee Sullivan was taken at Port Richmond, Staten Island, on Sunday afternoon, and brought to the city in the steamboat *Iclat*. Two others, that were with him at the time in a small boat, made their escape on the Island. Their names we did not learn.

Journal of Commerce.

THE LEXINGTON.—The N. Y. Tribune says: The wreck of this ill-fated vessel has been raised to the surface of the water, but, one of the chains breaking, she again sunk in 120 feet water. The attempt is again in progress. The eight hundred dollars recovered from her were not in bills, as before stated, but in a lump of silver weighing 39 pounds, melted by the fire, the box having been emptied on the deck to be used as a bucket for throwing water on the flames.

A most extraordinary waterspout was seen in the Irish channel, on the 25th ult., which came within a few yards of the brig *Albatross*, and which completely engulfed a small schooner, not a vestige of which could be afterwards discovered.

IMPORTANT MOVEMENT IN CANADA.—Gov. Bagot has entered upon a new course of policy as it respects the French population of Canada, which will tend to unite them in cordial sympathy with their fellow subjects. As an earnest of this policy, he has appointed M. Lafontaine as Attorney General for Canada East, (Lower), and Mr. Baldwin as Attorney General for Canada West. To make room for these gentlemen, Messrs. Ogden and Draper, the late incumbents, have, at the instance of the Governor, retired.

HEROES OF THE REVOLUTION.—There are in the United States just one hundred soldiers of the Revolution, on the Pension List, over an hundred years of age. The oldest man on the list is Michael Hare, of Union County, Pa., who is in his 115th year.

ANOTHER DEATH BY BOXING.—A fight took place lately a few miles north of Reading, Pa., at which one of the combatants, a fine young man, was killed. The parties had been indulging in a fight completely engulphed in a small schooner, not a vestige of which could be afterwards discovered.

Lorenzo Dow once said, in speaking of the grasping disposition of human nature—"Though a farmer should get the whole world within his enclosure; he would still want a little spot on the outside for a potato patch."

SUSPENSION IN REALITY IN GILMER, GEORGIA.—Extract of a letter dated Sept. 13, 1842:

"The state of affairs is truly alarming in this County; on Saturday night last, the Sheriff's office was broken open, and all the papers taken therefrom, relating to the business of the approaching term of the Circuit Court, and all others in fact; and on the night previous the Clerk's office was entered, and all the papers taken together with the records, minutes of court, and other books. Who the author of this daring outrage is yet remains a mystery, and is even beyond probable conjecture; but time will solve all things."

VIOLENT GALE IN THE GULF OF MEXICO.—Capt. Frederick of the steamboat T. Salmood, at Savannah from Tampa Bay and Key West, reports that the recent gale of which we had an account from Havana, was very severe at Key West, causing much damage to the buildings, trees, &c. Capt. F. makes the following report:

The steamship *Natchez*, from Havana, bound to Matanzas, with 45 passengers, got into Key West on the 7th inst. with loss of rudder, foremast and one wheel house.

The brig *Tusculum*, Capt. Morill, from Port Leon, bound to New York, laden with cotton, was dismasted in the gale in Gulf Stream.

The brig *Russell*, of Boston, Capt. Mathews, from Kingston, Jamaica, bound to Philadelphia, dismasted in the Gulf.

The schr. *Axis*, Capt. Baker, of and for New York from the West Indies, was dismasted in the Gulf and carried into Key West by the wreckers.

An English bark, seven months old, name not recollected, laden with sugar and coffee, was totally lost at the mouth of Matanzas Bay.

The fishing smack *Superior* and *Huron*, were supposed to have been lost in the Bay of Mexico, and that all on board had perished.

Several other vessels were supposed to have been lost, and the Thomas Salmood passed a quantity of staves in the vicinity of Florida Reef.

Four vessels were seen in the Gulf, bottom upwrecked.

Baltimore American.

INDIAN TROUBLE.—A letter from Fort Gibson to the editor of the *Arkansas Intelligencer*, dated August 23, says that there is some talk of a flare up between the Cherokees and the notorious Wild Cat.

It appears that a short time since one of Wild Cat warriors died suddenly, and during his last moments uttered something about one Tommy, an ineffective fellow, belonging to the same band—whereupon Wild Cat took it into his head that poor Tommy was a wizard, and had conjured his warrior to death. Poor Tommy was not allowed the usual tests of the presence of the evil spirit, but was immediately stabbed by Wild Cat, and thrown into the river, and shockingly beat to death after being thrown in. This all happened within the Cherokee country, where in fact he has been living since he came from Florida, and the Cherokees say they are bound to notice it as a murder committed on their soil.

The sheriff of this district has summoned a posse to take Wild Cat, and he has told them to come on—that he cannot be taken while one of his warriors is left alive. I have a

polite invitation to attend as an amateur; if I can find a good high tree somewhere near Wild Cat's camp, I may accept; otherwise I shall be missing. If all the Seminoles within the Cherokee limits will stand by their chief, we will have a smart chunk of a fight.

A party of Kickapoos brought into Fort Gibson a boy about ten years of age, purchased by them from the Canadian Indians, giving \$300 for him. He could not speak a word of English. The little fellow's sister was left with the Camanches, and can be obtained from them. Col. Mason took charge of the boy.

HORRIBLE OUTRAGE.—On Thursday last, Sept. 22, a son of Deac. Ferris, who resides in the vicinity of Chenango Forks, was employed in throwing bundles of grain from the loft of the barn upon the threshing floor. Accidentally one of the bundles fell upon a hired man named McDuff, which so enraged him that he threw a pitchfork at the lad, declaring that he would take his life. Deac. Ferris, who was outside the barn, stepped in, and remonstrated in a very proper manner with McDuff for his conduct. Whereupon the ruffian seized a pitchfork, and thrust the points with great violence into Deac. Ferris, just below the ribs on the left side. For two or three days it was not expected that he would survive, but we are gratified to learn that he is now recovering. McDuff was immediately arrested, and is in jail awaiting the penalty of the law.

Broome Co. Republican.

JOE SMITH NOT ABSQUATULATED.—The report that Joe Smith and his accomplice in the attempted assassination of Gov. Boggs, had gone to England, is erroneous. He has been at or about Nauvoo ever since his arrest; for he knew full well that he was safer there than any where else. During this time he has been concealed by day, and now and then seen at night, thinking that after the excitement subsided, he could come forth with impunity. He went up the river on the steamboat *Galena*, Saturday night the 3d. Six officers had caught the scent and were in warm pursuit. Where his destination none knew; or those who do are Mormons, and they maintain profound silence. It is supposed that Canada will be his first resting place for the present. His influence is on the wane; his sun has already reached its meridian height, and is now on the decline.

St. Louis Repub.

THE BOUNDARY.—The Woodstock Telegraph states that Major Graham, Captain Talcott, Lieutenant Mead, and Messrs. Ayman and Glass, American Commissioners, passed through that place on Wednesday last, on their way to St. Francis and head waters of the St. John, to make an exploratory survey of the new line of boundary.

RUSSIA AND THE CIRCASIANS.—The Paris paper *Le Commerce* says:—

"The losses which the Russians have experienced in Caucasus during the course of the year, are much greater than have been announced in the papers, and the vacancies created in the army of operations are much more material. Russia sends her best troops against the mountaineers, but the troops consider the order to march towards Caucasus as a condemnation to death."

POST MISTRESS.—Mrs. M. McNamara has been appointed Post Mistress at Conway, in the county of Aroostook in this State.

We understand Mrs. M. has attended to the duties of the office for some time past, in place of her husband, who was formerly P. M., and who has deceased.—*Portland Argus.*

There is a place in the Mississippi river, where so many steamboats have been wrecked, that it is called the "Grave-yard." For ten or twelve wrecks can now be seen within the space of a mile.

Marriages.

In the First Baptist church in this city last Lord's day evening by Rev. Mr. Eaton, Mr. Warren B. Leonard, and Miss Sarah Cornelia Webster, of this city.

In Chicopee, (Mass.) on the 26th inst. by the Rev. R. F. Ellis, Mr. JAMES E. DOOLITTLE, of Hartford, and Miss SARAH JANE HOWARD, of the former place.

In this city, on the 12th inst. Mr. James Eggleston, of Bloomfield, to Miss Polly E. Hillyer, of this city.

In this city, on the 21st inst. by the Rev. Dr. Bushnell, John P. PUTNAM, Esq. of Boston, to Miss Harrietta, daughter of Mrs. Thomas Day, of this city.

In Westchester, on the 19th inst. by the Rev. Mr. Southgate, Major John Galpin, of New Haven, to Miss Cornelia Montague, of the former place.

In Wallingford, on the 20th inst. by the Rev. Mr. Bryant, Mr. Henry C. Trumbull, of this city, to Miss Sarah J., eldest daughter of J. P. Whittlesey, Esq. of the former place.

In New Haven, on the 28th ult. by the Rev. Mr. Bacon, Mr. Daniel H. Main, to Miss Maria E. Roberts, eldest daughter of William Roberts, both of Bolton.

In Wolcottville, on the 11th inst. by Rev. Samuel Day, Mr. Edmund Wooding of Bristol, to Miss Ann Maria Brooks, of the former place; also on the 13th inst. Mr. Lucius Fowler Leach, to Miss Adeline M. Beardsley, both of Wolcottville.

In Salisbury, on the 14th inst. by Rev. Mr. Carpenter, Mr. Frederick Miles, of Goshen, to Miss Mary Holley, of Salisbury.

In Middletown, on the 12th inst. Mr. Ephraim Tuttle, to Miss Caroline Blake, both of Middletown.

In Chester, on the 14th inst. by the Rev. Wm. Denison, Mr. Harry Sears, to Miss Esther Knapp; in Bridgeport, on the 20th inst. be the same, Mr. Samuel Wells, to Miss Eunice Bennet, both of Weston.

Deaths.

In West Hartford, on the 20th inst. Abby M. daughter of Bela and Abby Balch, aged 13 years.

In Glastenbury, on the 7th inst. Mr. William Holmes, aged 66.

In East Windsor, on the 11th inst. Miss Lucy M. Ufford, aged 21.

In Windham, (Scotland Society,) on the 15th inst. Mr. Septimus Robinson, aged 63.

In Ashford, on the 18th inst. Mrs. Mary Cady, aged 28, wife of Mr. Jared Cady, and daughter of Mr. John Ellis, of South Coventry, to which place her remains were brought for interment.

In Bloomfield, on the 27th inst., of consumption, Mrs. Wealthy Burnstead, wife of Mr. Judeth Burnstead, aged 58 years.

In Newfane, N. Y. July 12th, Capt. Chauncey Ellis, aged 49, formerly of South Coventry, Conn.

In Wolcottville, on the 11th inst. Henry, infant son of Mr. Samuel Workman, aged 10 months.

In West Suffield, on the 11th inst. David Van Ness Hastings, aged 16 years, eldest son of David Hastings, Esq. Died in New London, Sept. 15, Mrs. Grace Daniels, wife of Deacon Daniels, of the First Baptist church in that city, aged 49 years. In the death of sister D., the church has lost one of the brightest ornaments, and one of its most spiritual and efficient members. The husband and children a loss that will not be repaid on earth.

In New York, on the 19th inst. John Morgan, Esq., at the advanced age of 89. Mr. Morgan resided in this city more than half a century, and was for many years extensively engaged in business as a merchant. For a few years he had lived with his son-in-law, T. Glover, Esq. at New York. His body was brought here in the steamboat *Globe*, on Wednesday, for burial.

In New Albany, Indiana, July 21st, Mrs. Laura Hawley, wife of Franklin Thurston, and formerly of Norfolk, Conn.

Died, in South Wilbraham, Mass. Aug. 21st, Miss Lovina, daughter of Ed. Leonard Gage, aged 27. She died as she had lived, a humble disciple of Jesus. She was a member of the Baptist church in Stafford, Conn. For the church she manifested a deep and constant interest. Her dying prayer was "come, Lord Jesus, come quickly." Her devoted life and peaceful, happy death gives the strongest consolation to bereaved friends. [Printers in N. Y. are requested to copy.]

In Woodstock, March 17th, Mr. Nathaniel Corbin, aged 41. He was a member of the 3d Baptist church in Ashford. Though months have passed away since the above date, yet his heavenly frame of mind, and the sentiments he spoke are not forgotten, and to the praise of his glorious grace which called him from darkness into light, be they here recorded. From the first of his sickness he was calm and resigned to the will of the Lord. He expressed his strong attachment to his family, (a wife and four children) said he "threw around my heart, but if I go now I can't say Amen."

"The Lord will provide." For a number of days before he died he evidently chose to go. "I used to think," said he, "when I viewed death near, I should shrink back. I feel nothing of that now. Death has lost its terrors. My peace is made with God. I can lean on Jesus."

bosom. I have no cloud on my mind. I long to depart and be with Christ." He frequently repeated, Jesus can make a dying bed, &c. and "Come, Lord Jesus, come quickly."

Receipts for the week ending Sept. 29.

Richard Wheeler, 1.50; L. Holmes, 1.00; Harry Buckingham, 1.75; J. Yabloski, 2.00; Hannah Paine,

Poetry.

Clouds.

BY REV. WILLIAM CROSWELL.

I cannot look above and see
 You high-piled pillow mass
 Of evening clouds, so swimmingly
 In gold and purple pass,
 And think not, Lord, how thou wast seen,
 On Israel's desert way,
 Before them, in thy shadowy screen,
 Pavilions all the day!

Or of those robes of gorgeous hue
 Which the Redeemer wore,
 When ravished, from his followers' view,
 Aloft his flight he bore;
 When lifted, as on mighty wing,
 He curbed his ascent,
 And, rising in clouds, went triumphing,
 Above the firmament.

Is it a trail of that same pall
 Of many-colored dyes,
 That high above, o'erhaunting all,
 Hangs midway down the skies—
 Or borders of those sweeping folds,
 Which shall be all unfurled
 About the Saviour, when he holds
 His judgment on the world?

For in like manner as he went,
 My soul, hast thou forgot?
 Shall be his terrible descent,
 When man expecteth not!
 Strength, Son of Man, against that hour,
 Be to our spirits given,
 When thou shalt come again with power,
 Upon the clouds of heaven.

Miscellaneous.

Novel Meeting.

Aside from the regular meetings of the American Board during the week, there have been incidental occasions of much interest. One of these was a social evening visit of the missionaries present, at the house of Wm. C. Gilman, Esq., which will not soon be forgotten by any who were privileged to be present. As large a number of missionaries has sometimes been gathered at foreign stations, but was never before assembled in this country, and the meeting derived an additional interest from the fact that several of them, like Bingham and Scudder, were veteran laborers in the missionary field.

The earlier part of the evening, was a sort of missionary levee and was as unique as well as a most cheerful and animating occasion. Specimens of the tongues having been requested, fourteen foreign languages and dialects were given—exhibiting, it is supposed, the spoken language of about nine-tenths of the inhabitants of the globe. Several of these specimens were versions of our most familiar hymns, sung in the very tunes we have been accustomed to use. It was remarked by Mr. Riggs, missionary to the Sioux Indians, that this setting their language to sacred music, had done more than any thing else to excite an interest and attachment among the barbarous tribes to whom he was sent; and other missionaries present gave the same fact as the result of their experience.

We think the philological labors of our missionaries are not appreciated. The work which they have accomplished in seizing upon barbarous dialects and reducing them to written language, and the amount of valuable matter which they have translated, is truly wonderful. The perfection of the metrical translations of our missionaries was strikingly shown in one of the exercises of the evening. The missionary hymn, "From Greenland's icy mountains," was sung by alternate verses in the language of the Sandwich Islands and in our own; and the Island choir took up their part in their most soft and musical language in a style that would not have disgraced the front gallery of any of our churches.

The social interview closed with a missionary prayer meeting, in which every missionary present, stood up to relate some striking fact, or to deliver some message sent to the American churches by some of their heathen converts, or to commend the cause of missions in prayer to God. An occasion of so novel a character, deserves more than the passing notice we have been able to give it, and we hope to see some more extended account of it in some one of our religious papers.—*Norwich Courier.*

The Eye of a Needle.

The practice of insulting the religion of such persons as profess a faith different from their own has ever been characteristic of the Oriental nations, and is illustrative of a passage in the New Testament, which I have not seen explained by any of the commentators—I mean the expression of our Saviour, where he denounces the votaries of avarice by declaring that "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God." For a long time previous to Christ's appearance, it had been usual for the "sons of Ishmael" or pagan Arabs of Asia Minor, to make hostile incursions into the towns of Judea, and riding their dromedaries into the synagogues to desecrate the altars (whenever the Osmanli take possession of a Greek village, they invariably ride into the Christian church, and endeavor to force their horses to defile the altar,) in the manner here described. In order to put a stop to these enormities, the Jews hit upon the expedient of constructing the doors of their churches, &c., so low that an ordinary sized man could only enter by stooping, and thus they completely foiled their persecutors; for the disinclination of the Arabs to dismount, even on the most pressing occasion, is well known to such as have travelled among these sons of the desert. In the hyperbolic phraseology of the East, these diminished apertures were compared to the eye of a needle, and the impossibility of a camel making his way through them became at length a proverbial expression for any impracticable undertaking.—*Auldjo's Journal.*

ANYSSINIA.—The Augsburg Gazette of the 26th July publishes the following intelligence from the north of Abyssinia: The Egyptians had invaded that country in March last near Mandara, and having advanced to Wochin, they spread 400 Abyssinian soldiers, and sent 200 prisoners as slaves to Sennaar. It was said that the

Egyptians subsequently advanced to Gandar. Two Frenchmen, Messrs. Forrer and Gallinier, who are distinguished geographers, had arrived at Gandar. Mr. Bell, the English traveller, had arrived at Adowa in the month of April. The English mission, which left Aden last year, had arrived at Showa. The German naturalist, Shemper, remained at Adowa. M. D'Abbadie, the French traveller, had made considerable progress in the composition of a dictionary of the Abyssinian language.—*N. Y. Obs.*

AWFUL CALCULATION.—An ingenious, authentic, and valuable statistical work published a few years since, says that the number of inhabitants who have lived on the earth, amount to about 26,628,843,285,075,840. This sum the writer says, when divided by 3,096,000, the number of square leagues of land on the surface of the globe, leaves 11,820,593,732 persons to each square league. There are 27,864,000 square miles of land, which being divided as above, give about 1,314,522,076 persons to a square mile. Let the miles be reduced to square rods, and the number he says, will be 1,853,173,600, which being divided as above, gives 1283 inhabitants to each square rod, which rod being reduced to feet and divided as above, it will give about five persons to each square foot of terra firma on the globe. Let the earth be supposed to be one vast burying ground, and according to the above statement, there will be 1283 persons to be buried in each square rod; supposing it capable of being divided into 12 graves, it appears that each grave contains 100 persons, and that the whole earth has been one hundred times dug over to bury its inhabitants! supposing they had been equally distributed.

What an awful overwhelming thought! What a lesson to human pride! to human vanity! to ambition! what a lesson to the infatuated being who has centered his hopes and affections upon the evanescent pleasures of this truly transitory life.

A BEAUTIFUL SIMILE.—We heard a minister, in the pulpit, a short time ago, relate the following historical fact, and apply it to Christian duty. There is an electric force—an *unction*, arising from its contemplation, that ought to arouse, elevate and quicken the feelings of every Christian in contemplating the beauties of the parable. The minister remarked, that historians said, that the Eagle, when the clouds blackened and lowered and the winds and storm arose, to a fearful extent, would weigh with instinctive precision its ability to withstand its force without injury. If the storm bid fair to rage with too great force, the Eagle would flap its broad wings and soar above it; and from its proud attitude would look down with serenity and composure on the devastation below. The application to Christians, was, to persuade them to imitate the noble Eagle. When bickering and strife arose in the church or in society—when hostilities were waxing hotter and hotter—when the storms of civil or religious discords were rising higher and higher—and the wrath of God was thundering in his Providence, into the ears of his provocateurs, then they should on the pinnacles of their faith rise above the world. This needs no comment. Oh that Christians would learn to emulate the Eagle, and proudly, through the influence of the Divine Spirit, trample the world beneath their feet.—*Maryville Intelligencer.*

BENEFITS OF AFFLICTION.—When Mr. Cecil was walking in the Botanical Garden of Oxford, his attention was arrested by a fine pomegranate tree, cut almost through the stem near the root.—On asking the gardener the reason of this—"Sir," said he, "this tree used to shoot so strong that it bore nothing but leaves. I was, therefore, obliged to cut it in this manner; and when it was almost through, then it began to bear plenty of fruit!" The reply afforded this inquisitive student a general practical lesson which was of considerable use to him in after life, when severely exercised by personal and domestic afflictions. Alas! in many cases, it is not enough that the useless branches of the tree be lopped off, but the stock itself must be cut, and cut nearly through, before it can be extensively fruitful. And sometimes the finer tree and the more luxuriant its growth, the deeper must be the incision.

A DANGER OF HIGH CHURCHISM.—The Episcopal Recorder remarks: "Is not the snare to which we as Episcopalians are particularly exposed, that of looking for a basis for church communion, not so much in a perfect coincidence in doctrine as in affinity of church government? Is not this the great error of Puseyism? Because Rome has Episcopacy, therefore Rome with all her idolatry is our living, our much-loved sister, while other churches holding all the great and precious doctrines of the gospel, but wanting the Episcopacy, are not to be recognized as within the pale of the Christian church. We have no sympathy with such views. We love Episcopacy, but Episcopacy when used to destroy God's work, we believe to be very Anti-Christ.

THE MENDSIANS.—The latest intelligence from the Mendians is most gratifying. Ten of them remain with Mr. Raymond, at York, occupying a beautiful farm, on which they labor regularly and faithfully, exceeding the most sanguine hopes of the missionaries. Mr. Steele's health is very precarious; but he says, "after all we have suffered, I know not how to express my satisfaction at the pleasant prospect Mr. Raymond has before him." Mr. S. on looking at the field around him, only wishes he had a constitution like his name. He thinks that then he might do something.—*Chr. Reflector.*

CHASTENING IN LOVE.—How delightful is it to trace the tenderness and loving kindness of our God to his people, and to recognize in it the truth of his own remarkable declaration, when speaking of punishment, he calls it, "His work," "His strange work," "His act," "His strange act;" acknowledging, indeed, that it is his doing, but, at the same time, his most unwelcome occupation reluctantly forced on him by the sins of his creatures, but cheerfully suspended or withdrawn, the moment its absolute need is over. We should love to contemplate God in this character—to feel, under our severest chastenings, that "he does not willingly afflict or grieve us;" and that we cannot rejoice more sincerely, in the removal of every trial, than he does in giving the word for its departure. How strongly does this view draw out the heart in grateful love to God; how pow-

erful do we feel, in every change, whether it be the increase or the decrease of a trial.—This is God's work. This comes from the hand of one who loves me. This will surely be sanctified in me. Yes; he who sends the chastening, will never leave it to accident or chance to produce its effect, but will himself engage that this "light affliction, which is but for a moment, shall work for us a far more exceeding and eternal weight of glory."—*Blunt on the Pentateuch.*

LATE AT CHURCH.—"Late at church" is one sign of a heart not right with God. To say nothing of the indecency of disturbing all the rest of their fellow worshippers by their noisy footsteps, with what degree of reverence can such a man regard the presence of the High and Holy One, of whom it may be said, "The Lord is in his holy temple, let all the earth keep silence before him!" Take such an insult and "offer it now unto thy Governor; will he be pleased with thee, or accept thy person?" How would these irreverent worshippers dare to intrude into the presence of an earthly sovereign with such a pledge of their contempt in their hand? No, they would fear to offend a king, but not the King of kings. The manifold sins involved in a want of punctuality in the attendance of God's house, must make it to be regarded as one of the greatest evils resulting from this bad habit. Their own devotions are hindered, those of others are disturbed, their minister is grieved, their God insulted, and all for what? for a trifling indulgence of sloth or self-will, which in each instance a little resolution would overcome though it would require to change the habit.—*Chambersburg Messenger.*

"BREAKING THE GALE"—A modern traveller, speaking of witnessing a violent storm among the Apennines, makes the following singular entry in his Journal:—

"In the midst of the tempest, I was struck with a noise of what I supposed to be a clap of thunder but which exactly resembled the report of a musket. Presently another, and another, and another, like a running fire of musketry, caused me to doubt whether it was really thunder. Casting my eyes up the steep sides of the crag, on which the town (Narni) is built, I saw muskets popping out of every house. 'What is the meaning of this?' asked I of a little boy who stood by. 'To break the gale,' he replied. 'See how it blows; in a minute or two the wind will go down.' Sure enough, in a few minutes the wind ceased, and a tremendous storm of thunder and lightning followed, after which the clouds swept off, and all was clear and serene."

HOW TO CARRY TROUBLE.—A few years ago, in a little circle of Christian friends, a pious old lady remarked that "the burden of care and trial to which all were subject, was more difficult to bear than it would be if we sought to carry it rightly; that a heavy bundle was very hard to carry at full arm's length, held out as far as we could reach, but comparatively light and easy, if we hugged it to our bosoms. So of trials, the farther we hold them from us, the heavier they were, the more distinctly we saw them, and the more tired and tried we became under them; when if we drew them closer to us, and cherished them as from the hand of our heavenly Father, who has promised never to lay upon us more than he will give us strength to endure, we should pass through the journey of affliction, making even the vale of misery to afford refreshing wells of conscience."

Children's Corner.

Don't be Too Positive.

There are many young persons who are very positive about things, when they are, after all, mistaken.

"There goes Jerry Smith," says Philip.
 "Where? I don't see him," says John.
 "Why, there, yonder, at the top of the hill."
 "Oh, that ain't Jerry Smith."
 "Why, yes it is."
 "No it isn't—that's Seth Mead."
 "I tell you it's Jerry Smith—if it isn't I'll eat him."

Such is the dialogue, but pretty soon the boy comes along, and behold, it is Seth Mead, and not Jerry Smith. "There," says John, "now you've got to eat him, Phil!"

"Where is the hammer, Peter?" says his father.
 "I don't know sir," is the reply.
 "But you had it last."
 "No, I didn't, sir."
 "Yes, you did, you took it yesterday."
 "Oh yes, I remember—I took it—but I put it in the drawer again, where I got it."

"Are you sure?"
 "Yes, sir."

"I think you are mistaken—for if you had put it there, it would have been there still."
 "I'm certainly sure I put it back there!"
 "Well now, my son, I found it out on the grass, where you had been at work. Didn't you leave it there?"

"Oh—yes—I believe I did. Yes, I remember, I did leave it there."

"Well, now take a lesson from this; don't be too positive, when you are not sure. In two instances you have been mistaken: you first said that you had not taken the hammer out, and you were quite positive; you then said you had put it where you had got it, and you were again quite positive. But remember that in both cases you were mistaken. Let this teach you to be more careful and modest in future; and instead of saying you are sure, say, I think so and so, or, I believe so and so. No person ought ever to say he is positive of a thing, where there is the least chance of mistake."

"Mother," said Ellen, "may I go and see Jane Hanson?" she asked me to come.
 "When did she ask you?" said the mother.
 "Yesterday—yesterday afternoon."
 "Not yesterday, my dear."

"Yes it was yesterday—I'm certain it was yesterday, mother: I saw her on the green by the church."

"Don't be positive, Ellen; it could not have been yesterday."

"Yes it was yesterday—I'm certain it was yesterday; I met her on the green, and she asked me to come. Why, mother, how could I be mistaken? I know it was yesterday."

"That cannot be, Ellen, for I have just been at Mrs. Hanson's and Jane went to Providence in

the seven o'clock train of cars yesterday morning."

"Oh! well—it must have been day before yesterday—yes, now I recollect it was day before yesterday."

"Well, my child, I am sorry to see you so certain—so positive, when you are really not sure, and when, in point of fact, you are mistaken.—Pray be more careful in future. You may go and see Jane, but as you go along, say it over in your mind, till you cannot forget it—Don't be too positive."—*Merry's Magazine.*



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